

BIOGRAPHICAL.

MR. THOMAS FOLSON died in Gilmontown, N. H. July 29th, aged 48 years. He was converted Nov. 1829, under the labors of Rev. George Storrs, and joined the M. E. Church. He was a living Christian and a pillar in the church of God. His house, in common with his father's, has ever been a home for the servants of God. His last sickness was short, but severe; he loved it with Christian patience and resignation. He said, the only desire he had to continue longer on earth was on account of his dear family, — but for him to depart, and be with Jesus would be far better. A few hours before his departure, fully sensible that his last moments on earth had come, he exhorted his family and friends to serve God, and prepare to meet him in heaven; also, to sustain the prayer and class meetings, which he ardently loved.

A. C. MANSON.
Gilmontown, N. H., July 8, 1845.
Will the Morning Star please copy.

Mrs. PIERCE MERRIAM died in Ashburnham, on the 29th inst., at the advanced age of 81 years. The deceased was for many years a member of the M. E. Church in A. Having endured a life of more than ordinary suffering, it is believed she at last fell asleep in the Lord Jesus.

Mrs. SARAH W., wife of Mr. Jones Lupton, formerly of Ashburnham, Mass., died in N. Ipswich, N. H., June 22d, aged 38 years. Mrs. L. died as dearest the Christian. Worn out by the great weight of her sorrows and tears, and full of faith and comfort, it was, we doubt not, singing with the redeemed in bright glory.

Mrs. HASKINS died in Bolton, Co., 6th inst., aged 29 years. She had long been subject to disease. She was a kind and faithful friend, an agreeable companion, — a disciple, as we trust, of the divine Master; one of the many fruits of the great work of grace in 1830, under the labors of Rev. Townsend, Russell and Moulton. Most of the time of her conversion to her death, she enjoyed the presence of God. In the last stages of her sickness she was particularly favored with the smiles of her Savior. Her death was that of the saint, calm, peaceful, triumphant. Her disease was thought to be consumption, against which she had struggled for about five years.

ROBERT PACKARD died in peace, at his residence in Litchfield, after an illness of three weeks. He retained his consciousness to the last, and after his speech failed, was able to give a token to his beloved wife, that Jesus was precious. By P. experienced religion under the labors of Rev. A. Sanderson, about eighteen years ago. He soon joined the church on Kent's Hill, and was thenceforth a devoted member, but continued to worship God in his house as well as in public until the close of life.

By P. has left a wife and five children to mourn his death. May God of the widow and the fatherless bless this bereaved family; and may the living relatives so lay their continued afflictions to heart as to prepare to meet their God.

JOHN WESLEY TRAIL.
Kent's Hill, June, 1845.

Mrs. JENNIE, wife of Moses Bartlett, died suddenly at East Sudbury, Mass., July 3, aged 45.

Sister Bartlett became pious in early life, and connected herself with the M. E. Church, of which she lived and died one of its brightest ornaments. Her family and friends, the church of God, and society in which she gloried, sustain a great loss; but she has gone to her glorious reward.

"Blessed are the pure in heart, for they shall see God."

This is the third, that has been called away from the church in this place within a few months. — Who is prepared to go next?

S. S. MATHER.
East Sudbury, Mass., July 10.

COMMUNICATIONS.

For Zion's Herald and Wesleyan Journal.

"FOLLOW ME."

Who will respond to the call of Christ? — Not the worldling: He loves the world and the things of the world; and of course has not love enough for Christ to induce him to follow him. He will talk about religion, but when self interest and dirty cash, he attends to the former, at the expense of the latter.

Not the politician: "How can you believe that seek honor one from another?" The politician seeks the honor that comes from man. His highest ambition is, to have his name sound from one end of the earth to the other; and to be enrolled among the great upon the pages of history. His motto is "Honor first, and religion afterwards," if at all. He will not forsake all and follow Christ.

Not the materialist: He is doing without Christ. He does not look upon his "righteousness as filthy rags." He rejects the "chief corner stone" and builds his hopes of heaven upon his morality. To leave all and "follow Jesus," is too humiliating an act.

Not the formal professor of religion: He is satisfied with his profession, without having "Christ formed in him, the hope of glory." His daily cry is "peace and safety," without considering that "sudden destruction cometh upon him."

Not the fatalist: He expects to be saved by the decrees. If God has decreed his salvation, and that decree cannot be revoked, he sees no necessity of a following Christ.

Not the worldly minded Minister: He follows the "wishes of the people" that he may get the "heaves and fishes." He will not preach against Sabbath breaking, profanity and intemperance. He will not say to the *rum seller*, "thou art the man," because he will lose his support. Christ sat the people's sins in order before him, but the worldly minded Minister will not "follow him." His eyes are so covered with the *fleece*, that he cannot see the wants of his flock.

Again, Who will respond to the call of Christ? The poor sinner with a broken heart: The sinner who feels that he is condemned by the law of God, and that he is exposed to its righteous penalties; he will respond. He will forsake all for Christ. He will fly to the extended arms of bleeding mercy. It is his salvation.

The backslider, who has a sense of his danger, and desires to be restored, will respond to the call: Like the prodigal, "he will arise and go to his father." When the bleeding Lamb of God looks upon the wanderer, and gives

"That sin," whereby glories, which broke Unfaithful Peter's heart."

the desire of his heart then is, "to give all for Christ and follow him."

The young convert will respond to the call: The soul that has escaped the "snare of the fowler" — who has fled from ruin's brink and is making his way to the promised Canaan. Though "God was angry with him, his anger is now turned away, and he comforts him." Such a soul will respond to the call of Jesus.

The old pilgrim will respond to the call: He who has long travelled in the path of duty; whose motto for years has been "though thou slay me yet will I trust in thee." He knows that God does not suf-

fer the "righteous to be forsaken or their seed to beg bread." He is ready to every good word and work; and his chief object is, to glorify God that he may be ready at the call of the Master to go up higher.

May the time soon come when ALL will follow the Savior — not like Peter, "after a while," but "press hard after him."

H. M. EATON.
Alfred, Me., July 1st, 1845.

For Zion's Herald and Wesleyan Journal.

INFLUENCE OF ERROR.

Be Stevens, — I feel impelled by a sense of duty, to declare, in briefness, to the world, what I have suffered through the influence of error. After belonging to the Methodist Episcopal Church eight years, through various influences, led to embrace the doctrine of Universalism.

After a few months acquaintance with Universalists I concluded I could not enjoy religion in their midst. I then thought best to let the idea of the final salvation of all go, and try to be a practical Methodist. I was not however in therapy fully convinced that any would be endlessly miserable. I soon however came to the conclusion that I ought not to be considered a Methodist, and secretly held to the salvation of all. I then united with the Maine Convention of Universalists. Had charge of the societies at Hiram, Gray and Windham. After preaching among them two years, (one of which I held a license), I became altogether dissatisfied with the state of things among them. I saw apparently so little piety among their preachers or people — witnessed so much wickedness among many who were strong advocates of the faith. I was forced to the conclusion that it could not be of God, or the fruits would be different. I could no longer proclaim salvation to the ungodly in the world to come, but instead I declared the terrors of the law. My hearers immediately began to scatter, and withdrew their support. I saw that I could no longer depend on a Universalist public for support, and having just commenced keeping house, it greatly troubled me. At last my mind became so perplexed, that at times I knew not what to do, or which way to turn for relief. I feared my former friends, being so injured, would not receive me again, and at last I gave up to feelings of despair. My wife being a non-professor, she could not appreciate my distress, or fully account for my unhappiness; it therefore soon led to dissatisfaction, and our domestic peace was destroyed. In a paroxysm of despair, my mind being weak by long continued trouble, I leaped a cause for my unhappiness in connection with my conviction of error, and left my dependent wife, kind and affectionate friends, among them an aged father, whose gray hairs were well brought with sorrow to the grave by my unfaithfulness, and I sought a home among strangers! But my misery went with me, and my distress was that all I could bear, until, in the grace of God, in answer to many prayers of my friends, I was led to renounce every vestige of Universalism as a distinct system, and, like the prodigal, who, after losing all, found himself in want — in a *perishing* condition. I was brought back to my friends, who with me had suffered every thing but death; and not only restored to health, but I humbly trust God has, for Christ's sake, healed my backslidings, and restored the joys of his salvation!

Then let us hear the conclusion of the whole matter. Through unfaithfulness I was led into that *delusion* which I solemnly fear is ruining thousands, and I was led on from one step to another, until, in the grace of God, I was led to renounce every vestige of Universalism as a distinct system, and, like the prodigal, who, after losing all, found himself in want — in a *perishing* condition. I was brought back to my friends, who with me had suffered every thing but death; and not only restored to health, but I humbly trust God has, for Christ's sake, healed my backslidings, and restored the joys of his salvation!

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S. Yes, I do [gruffly.]
J. Your conduct gives you the lie: — "They that preach the gospel, shall live of the gospel." While you are at liberty to secure the needed sustenance, they have left all those opportunities of which they might have availed themselves, were it not that they were engaged to labor for you. Common honesty, the benefits of the gospel, and the law of God, are demanding that you bestow a sum of temporal things, since he ministers to you in spiritual things. To withhold more than is meet, or right, tendeth to poverty, you are now in spiritual death, reaping what you have so bountifully sown.

S. You are severe.
J. I am only giving utterance to the truth in love, and here let me add, when the *deu malis felle* the *Schura*, then may you expect success, without a change of procedure.

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